







University of

# St. Michael's College Alumni Association

NEWSLETTER



50 St. Joseph Street,  
Toronto, Ontario

Fall 1970

Vol. 9 No.1

## SMUG

St. Michael's Committee on University Government

As you no doubt are aware, the problem of the government of universities has occupied a great deal of time and attention during recent years. The administration of the College has had a mandate for three years from the General Chapter of the Basilian Fathers to consider viable alternatives to the present form of government and its consequence, fiscal responsibility of the Basilian Fathers. It seemed prudent to defer the active public consideration of this issue until the general direction of new governing structures in the University of Toronto had been ascertained.

The CUG (Commission on University Government) Report appeared about a year ago. Soon after the formation of that university-wide commission, St. Michael's Council recommended the establishment of a local counterpart to consider the government of St. Michael's College. This latter committee was composed of four elected faculty members and four elected students and one appointee of the President. This committee sat for the better part of a year and held weekly meetings. The College Council determined that the Report should be advisory only. The presentation of the Report is the first step in the process. It will not be the last one.

Since the Alumni have shown great interest in the College, we feel that you should be acquainted with the recommendations presented. Before we apply for a change in our Act, there should be considerable discussion of the Report and its individual recommendations. We strongly encourage you to enter the discussion either by letter or by forming groups who will present their reactions in person.

There is not enough space in the Newsletter to present the Report in its entirety. The following excerpts, however, do convey the substantive recommendations:

### 1. GOVERNMENT

That the government of the University of St. Michael's College be three-tiered, consisting of a reconstituted Collegium, councils and boards.

cont'd p. 2

## 2. COLLEGIUM

- (a) that the Collegium be representative:
  - (i) Basilians appointed by the Superior General
  - (ii) administrative staff
  - (iii) teaching staff
  - (iv) students
  - (v) elected Alumni
  - (vi) lay members, i.e., persons not otherwise connected with the University of St. Michael's College, appointed by the Collegium.
- (b) that the Collegium be small; the numbers recommended are:
  - six representatives of the teaching staff;
  - six representatives of the students;
  - three from each of the remaining four groups -- a total of twenty-four.
- (c) that the Collegium be non-sectarian
- (d) that the Collegium be the legal owner of the properties;
  - that it preside over the budget of all finances, with due regard to the role of the St. Michael's Foundation;
  - that it appoint, after consultation, senior officers and senior administrators;
  - that it govern the University through various concordats with Councils and Boards.

## 3. COUNCILS

- (a) that there be for the present, three Councils:
  - (i) the College Council
  - (ii) the Council for Graduate Theology
  - (iii) the Council of the Pontifical Institute of Mediaeval Studies.
- (b) that each Council function under a concordat drawn up bi-laterally with the Collegium and designed to cover the method of appointments, salary policy, admissions, quotas, working conditions, student-faculty representation, curricula, number and nature of departments, its own budgetary priorities within the limits of funds made available to it by the Collegium, each concordat to be subject to continuing review.
- (c) that each Council appoint and promote teaching staff of its division. The normal procedure of the College Council would be:
  - nomination, after consultation with his department, by the Head of a department, confirmation by the Principal and by the President and final appointment by the Council. Veto is possible at any stage of this process.
  - Graduate Theology and the Pontifical Institute of Mediaeval Studies to have special and appropriate procedures.
- (d) that each Council consist mainly of teaching staff and students; their respective numbers ought to approach parity.

## 4. BOARDS

- (a) that (i) residences, (ii) dining rooms, (iii) common rooms and other facilities owned by the Collegium be leased to responsible Boards;

## **Boards** (cont'd.)

- (b) that each Board operate the leased facilities at 5% or more above the cost and that this 5% or more be turned over to the sinking fund, University of St. Michael's College;
- (c) that each Board be representative of its constituency; that each possess autonomy in its own area, subject to the terms of its concordat with the Collegium;
- (d) that the President consider seriously the discontinuance of residences should the **Board** plan, or some viable alternative plan, not succeed.

## **5. OFFICERS**

- (a) that the Chancellor be appointed by the Collegium from among nominees of the Alumni for a term of six years, renewable once;  
(n.b. according to the Act, "the Chancellor shall preside at Convocation and confer degrees." There is no reference to his function in the SMUG recommendations.)
- (b) that the President be appointed by the Collegium from among nominees of the council for a term of six years, renewable.
- (c) that the President be the senior administrative officer of the University. His duties are: to determine and to articulate, with the assistance of all parts of the University, current academic and administrative policies; to preside over meetings of the Collegium, the College Council and the Graduate Theology Council; to make recommendations to these bodies; to carry out their decisions; to represent the University on all pertinent occasions; to appoint all officers of the University whose appointment is not otherwise provided for in the Act, in the Statutes or in the By-Laws.
- (d) that the office of Principal, University of St. Michael's College, be activated; this official to be appointed by the President from among the nominees of the College Council; his duties will be those formerly assigned to the President but which pertain to the internal administration of St. Michael's College.

## **6. FEDERATION**

- (a) that St. Michael's College remain a federated college of the University of Toronto, but that a basis of federation be sought other than the denominational principle;
- (b) that a primary concern be to modify the range of 'college subjects' by negotiation.

## **7. DEPARTMENTS**

That there be student representation at department meetings and generally on committees that deal with matters of concern to students, except those that deal with the concerns of individual students; an exception to the provision for the presence of students 'generally' would be, for instance, a committee charged with setting an examination. An example of the 'concerns of individual students' would be the committee charged with awarding bursary funds.



# Adult Education Program in Theology

FALL 1970 - October 19 - December 7



Fr. Sheehan



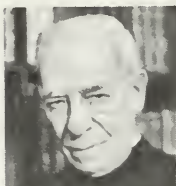
Prof. Skublics

## THE EUCHARIST: RELIGIOUS AND CULTURAL DIMENSIONS

The development of the Eucharist: the interplay of faith, theology, liturgical and cultural forms in the statement of eucharistic belief and devotion at different moments in the life of the Church. The place of the eucharistic offering, at once effect and cause of forms of devotion and development of theology. The question is out of space and out of time -- yet in space and in time. It is here and now.

Prof. Michael Sheehan, csb and Prof. Ernest Skublics  
Full Course - 8 two-hour sessions, 8:00 - 10:00 p.m.  
\$30.00 (Married couples \$50.00)

SPRING 1971 - March 1 - April 26 (omitting Easter Monday)



Father Bondy



Dr. McLuhan



Father Madden



Father Gibson

## EROS AND AGAPE IN TWENTIETH CENTURY LITERATURE

The perennial human and Christian concern with love as reflected in twentieth century literature. The authors to be treated (with suggested readings) and the speakers will be:

**Léon Bloy** Prof. L. J. Bondy, csb

Bloy *The Woman Who Was Poor* (Sheed & Ward)  
*The Pilgrim of the Absolute* (Sheed & Ward)  
(selections by Raissa Maritain)  
Maritain, R. *We Have Been Friends Together* (Image)  
Pfleger, Karl *Wrestlers with Christ* (Sheed & Ward)

**T. S. Eliot** Prof. Marshall McLuhan

Eliot *Selected Poems* (Faber)

**Edward Albee** Prof. Robert Madden, c.s.b.

Albee *Who's Afraid of Virginia Woolf?* (Pocket Books)  
*A Delicate Balance* (Pocket Books)  
*The American Dream & Zoo Story* (Signet)

**J. M. Gironella** Prof. Arthur Gibson

Gironella *One Million Dead* (Doubleday)

Full Course - 8 two-hour sessions, 8:00 - 10:00 p.m.  
\$30.00 (Married couples \$50.00)

Inquiries should be addressed to the Director, Adult Education Program, St. Michael's College, 50 St. Joseph Street, Toronto 5.

## 8. CHURCH RELATIONSHIP

That the University of St. Michael's College maintain a positive relationship with the Catholic educational tradition but that the necessity for new modalities of that relationship be acknowledged and acted upon in a continuing way;

That the Congregation of St. Basil have the right to representation by three of their number on the Collegium; that appointments in Theology continue to be made with the approval of the Ordinary of the Archdiocese of Toronto or of the Superior General, Congregation of St. Basil;

that the University of St. Michael's College strive to be not only Catholic but also catholic; specifically, no sectarian or denominational test will be associated with any administrative or teaching office; it is, however, to be held a matter of personal honour on the part of all members of the University of St. Michael's College to forward in appropriate ways the *ethos* of this College as manifested in her foundation, history, and in this document;

that a Catholic Church or Chapel, and Chaplains, be maintained;

that the 'contributed services' of competent religious and other clergy be welcomed;

that Basilian residence be maintained on the campus; Clover Hill, however, ought to be closed as a residence immediately.

There were three general glosses accompanying the Report relating to internal administration. There was also a minority report of one member of the Committee. This was not a report which dissented from the General Report, but one which emphasized particular aspects of College programs and life.

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## VARSIITY FUND

Universities and colleges these days seem to experience in no small degree all the woes of society. The public media over-emphasize the political aspects of these woes. Too little is known of the distressing aspects of the woes experienced on the economic side. As I write this I feel a kinship with a president preparing a quarterly or semi-annual report to shareholders. Such reports in 1970 too frequently emphasize escalating costs and decreasing income and profitability. Unfortunately this seems to be true of the St. Michael's part in the Varsity Fund. By August 31, 1969, St. Michael's graduates had contributed \$18,800. By August 31, 1970, the amount received was \$15,900. We are \$3,000 behind last year. There is

another quarter to go. Since our income is of an entirely voluntary nature, I can only replace predictions by hopes. We still hope to exceed last year's total of about \$30,000. I can only repeat the exhortations of the past -- there is no gift so small that it will not be welcome; every cent of your donation comes to St. Michael's; not one cent will be devoted to anything but a worthy cause; the continued health of St. Mike's depends in a considerable measure on her graduates' continuing active interest. I can only be a jog to your memory and a challenge to your generosity. This piece is not spoken as a director of development might say it. You alone will determine its effectiveness.

*J. M. Kelly*



## THE ART AND THOUGHT OF JOHN

Rev. J. Edgar  
Bruns

In *The Art and Thought of John*, Father Brun takes a new and excitingly fresh look at the Fourth Gospel. The size of the book belies the richness of its contents, for his text reflects a thorough familiarity with a vast literature on the gospel as well as new and personal research into its cultural setting. Yet this erudition does not intrude upon the reader. The art and thought of Father Brun himself are responsible for a book which is eminently readable and deceptively rich in insight, sensitivity and penetration.

Contemporary gospel criticism is very conscious of the role played by the evangelists themselves in interpreting the meaning of the Christ-event for their respective communities. This purpose is revealed in the literary presentation of their texts and in the treatment of their sources, when such can be identified. Sparing us the tedious examination of such critical problems, Father Brun treats the Fourth Gospel as essentially the work of one evangelist, but supposes a protracted process of refinement before the text reached its present state. An uncommon and highly artistic sensitivity to the innuendoes and literary structure of the text introduces us to the inner vision of the evangelist himself concerning the mystery of Jesus.

The central message of the gospel is the person and work of Jesus -- what he gives? what he takes away? who he is? Faith in

Jesus and in his word gives eternal life here and now. This eternal life is the reciprocal knowledge-through-love between God and man and its touchstone is the love of man for his brother. Jesus comes to take away sin. Father Brun's analysis of sin in John is particularly enlightening. It is man's underlying satisfaction with his lot, a complacency engendered by a merely legal understanding of religion and morality, and the mind that is closed to love and to truth. The message of the gospel is inseparably bound up with the person of Jesus. There are two stages in the evangelist's understanding of who Jesus is. The earliest is a Son-of-Man Christology which presents Jesus as a pre-existent heavenly being who comes down from heaven to reveal the divine name and then returns to the Father. A second Christology avoids this vertical and apocalyptic (or mythological) language and presents Jesus as one sent by the Father to unite all men with himself in the glory of the Father. In this second Christology God does not come down from heaven, but He is present to men in Jesus through the exercise of love. The disciple of Jesus, therefore, is called upon not merely to behold God in his neighbour, but also to become God for his neighbour, thus perpetuating Christ's revelation of the Father by the exercise of love.

This last insight strikes me as the heart of Father Brun's message to the modern Christian in this book. It would be unfortunate if the book were remembered only for its critical novelties. These are principally two in number. First, the gospel was written in Alexandria by the John Mark of Acts, a Jerusalem disciple of Jesus who is not to be identified with the second evangelist. This idea is not new, but Father Brun has marshalled, examined and presented evidence with much greater cogency than his predecessors. Secondly, Father Brun recognizes an affinity between Johannine thought and the thought of Mahayana Buddhism. This suggestion is



not as far-fetched as may appear at first sight. Recent study has produced evidence for the knowledge of Buddhist ideas in first century Alexandria, and for considerable affinity between Buddhist and Gnostic ideas concerning the nature of man and his salvation. For John, however, the Absolute is personal and redemptive Love and man's salvation lies in the exercise of love as an imitation of God.

Finally, Father Bruns presents his interpretation of John, his art and thought, with a modesty and simplicity which masks its real depth of penetration into the world of the evangelist and the originality of his thought. A careful reading of this book will certainly enrich any Christian's understanding of the Fourth Gospel.

J. I. FORESTELL

### **TERENCE PATRICK McLAUGHLIN, c.s.b., 1903-1970**

Father Terence Patrick McLaughlin, '26, former Superior and President of the University of St. Michael's College, died in St. Joseph's Hospital, Toronto, on September 15, 1970, the 119th anniversary of the opening of classes at St. Michael's. Born in the parish of St. Andrew's West, Ontario, he entered St. Michael's from Cornwall C.I. with an Edward Blake Scholarship. He came before the days of financial assistance to students, and dropped out of the class of 1925 to spend a year working in Detroit. When he graduated in 1926 he was awarded the Mercier Gold Medal for the highest standing in the Honour Philosophy Course.

After graduation he joined the Basilian Fathers, was ordained priest on August 17, 1930, and then went to France for graduate studies in canon and civil law. In 1935 he joined the staff of the Pontifical Institute of Mediaeval Studies. Five years later he was chosen tenth Superior of St. Michael's. For six wartime years he guided the College through a period of declining enrolment and at the same time prepared for postwar expansion by drawing up in 1944 the plans for the separation of the high school department. As Superior he was able, without compromising his authority, to be the servant of all. During these years he supported a championship Junior Hockey Team that brought international reputation to the College.

In 1946 Father McLaughlin's term as Superior ended and he returned to his scholarly researches. He had been elected Procurator General of the Basilian Fathers at the Holy See in 1942, and from the end of the war until 1960 spent some months of each year in Rome. After his 65th birthday in 1968, he became, by statute, professor emeritus in the Pontifical Institute of Mediaeval Studies, but retained the editorship of the learned Journal, *Mediaeval Studies*. When he died the 1970 volume had recently appeared, the 1971 volume was in galley proof, the 1972 was in corrected typescript ready for the printer, and work had begun on the 1973 volume.

The principal celebrant at his funeral was his classmate in Arts, Theology and Graduate Studies, George Cardinal Flahiff, Archbishop of Winnipeg. Two of Father McLaughlin's brothers followed him to St. Michael's, Basil, '33, and Father John McLaughlin, c.s.b., who died in 1954, class of '40.

**R. I. P.**

R. J. S.

The Golden Jubilee Class of 1920 established a precedent which we hope will be the mark of future Reunions. Generally speaking, the more remote the year of graduation, the less the percentage of attendees. Due to the good efforts of the Hon. Mr. Justice Arthur Kelly and Mr. James Manley, Q.C., the class of 1920 turned out the highest percentage of any reunion class in our history. Others present included Mrs. M.P. Byrnes (Dorothea Cronin) of Collingwood, Mrs. Francis Patterson (Anne McKerrow) of Lorain, Ohio, Rt. Rev. James A. O'Brien and Rt. Rev. James B. Ryan of Hamilton, Mrs. T. F. Forestell (Irene O'Driscoll) of Welland, Mr. Gerald Boehler and Mr. Bernard McHenry, of Toronto. It was only by a series of unfortunate last-minute happenings that Dr. Ruth Agnew of Northampton, Mass., was prevented from coming also. Father M. J. Oliver, csb, a Diamond jubilarian of the class of 1910, now residing in Vancouver, filled in at the table reserved for the class of 1920. No generation gap here!

Of the Ruby Class of 1930, we welcomed Provincial Judge Percy Bergeron from Cornwall, retired high school teacher Tom Calnan, Rt. Rev. Walter B. Kerr, former Rector of St. Augustine's College, and now pastor of St. Mary's in Port Credit, Frank MacNamara, back at Sault Ste. Marie High School after a stint teaching at Canadian bases in Europe; John Monahan, who, after retiring from business, is working in a law office; Fr. John P. Ruth, professor of mathematics at St. John Fisher College in Rochester, Fr. Ed Young, Treasurer of St. Basil's Seminary, J.H. "Pat" Glynn of Pontiac, Mich., and lawyer Wilf McDonnell. The two girls were Catherine Smythe Lacasse, of Noranda, Quebec, who has three sons (a lawyer, a medical doctor and a teacher) and two daughters attending the University of Montreal (in engineering and medicine), and Eleanor McBride, a social worker with the Catholic Children's Aid Society of Metro Toronto, with particular focus on foster care of children.

1920



1930



1945



Fr. Kelly Dan and Mrs. McGa



Gerald Boehler Fr. McCorkell Mrs. Boehler



Fr. Anthony Kelly Jack and Mrs. Phoenix Mrs. and Doug Allen

# E U N I O N



Mrs. Hinds Russ Hinds

June 6-7



1970



Mr. Justice and Mrs. Arthur Kelly Byrnes

Barbara and Vince Regan



Mrs. Webster Ed Webster

A delightful barbecue at the home of Barbara and Vince Regan on Friday night set the pleasant relaxed atmosphere which marked the reunion of the 4T5s. In one group Barb Hood Mulroney, Rose Greenan Marion Binks and Henrietta Weinhardt Bielby (who are the nucleus of a 4T5 monthly bridge club) could be seen offering congratulations to Betty Condon McKenzie, who triumphed over an attack of polio some years ago to return to university and complete her B.A. in 1969. Anne Schmalz and Joan McGoey Schmalz from Kitchener renewed quarter-century friendships with Connie De Marco, who now runs her family's business in North Bay, and with Gloria Olivieri Spaziani and her husband Carl. Peck and Betty Solmes Weber reported that their daughter Eileen would be joining Jean Vale in getting an M.A. the following week, a fact taken by Jean to support her thesis that the younger generation really are 25 times as smart as their elders.

The highlight of Saturday was the cocktail party and dinner at the College. Here Mike and Mary Overend O'Brien met Hugh and Pat O'Donoghue Mahoney, and Marnie Baechler Welt, who had driven up from Rochester, Stan and Mary Melady Maren-tette of Livonia, Mich., and Martin and Mary Crocker Morrissey, now of London Ontario. Helen Read came in from Niagara Falls, N.Y. Also present were Prof. John Hart, now Head of the Department of Computer Science, University of Western Ontario, Prof. Bill Thompson from Kingston, Dr. Nick Mancini from Hamilton, Fr. Robert O'Brien from Kitchener, and Torontonians Russ Hinds, Douglas Allen, Ed Nelligan, Ed Webster, and Fr. Anthony Kelly, csb, of St. Michael's High School. A sad note was struck when Dan McGarity, head of English at Kenner Collegiate in Peterborough, recalled for us the tragic death of Hans Rott, who last summer was the victim of a bomb explosion at the Canadian Embassy in Vienna, where he was Trade Commissioner. May he rest in peace.



# WHITSUNTIDINGS

Two 'sacred cows' were debunked, dissected and then revitalized for contemporary reapplication on June 6 at the Ninth Annual Whitsuntide Conference for St. Michael's College Women, held this year entirely at Loretto College. More than 70 of us were treated to two perceptive talks that in both cases shed helpful light on potentially tired topics: *Catholic Education* and *Tolerance*.

Miss M. Jean Kitchel, M. S. L., professor of philosophy at Emmanuel College in Boston, opened provocatively by tackling headlong the almost embarrassing question: "Catholic Education: How About It?"

Miss Kitchel suggested that we must disabuse ourselves of the prevalent notion that Catholic schools are the sole means of Catholic education; this was "too restrictive of the latitude Christ left the Church for devising and developing her institutional framework. The very real beginning of Christian education lay in Jesus' commission to his followers that they go forth and teach all men. Christ, she pointed out, "did not elaborate for his disciples *how* they were to accomplish this task; rather, he promised to be with them, supporting them as *they* sought means to fulfill his charge." She proposed that we must seek to uncover first of all the far-reaching demands placed upon *all* Christian education; second, the particular fulfillment of these demands appropriate to Catholic schooling; and finally we must weigh the practical realities of the necessary equilibrium between these two... Catholic education should be found *throughout* the community as men and women made alert to their Catholicism bring its values into the secular milieu. Catholic education is and ought to be found everywhere Catholics go, enriching and forming everything Catholics do; as the Council says, it should "promote the full development of the human person for the welfare of earthly society and the building of a world fashioned more humanly."

ARDEN SPENCE BROADHURST

With this point firmly in mind, she turned to the question of schools, noting the disenchantment with Catholic schools shown by increasing numbers of students entering college who have not the perspective to see that they reject a very valid and valuable reality along with the authoritarian distortion they so rightly challenge. Paradoxically, students from secular schools come clamoring for the *inclusion* of the very characteristics of a living commitment or philosophy from which their Catholic counterparts have sought to turn away. In both cases there is an "appeal to a new '3R's', namely rhetoric, resentment and rebellion, with revolution waiting in the stacks."

The answer? Only that we must seek to maintain our sense of balance, our hold upon the values given us by Jesus, and strive to improve our methods of communication concerning the transcendent reality of God. "Christ," Miss Kitchel concluded, "did not promise that it would be easy, and no one else can do so either. He did promise to be with us, and I can promise you that many of us in my dimension of Catholic schools will stay with Him as best we can. For we, too, care for those long-haired, scruffy, down-at-the-mouth cherubs you send us; we know that any hope for a more human world is rapidly passing into their hands. Last Sunday I was enthralled, in ecstasy, to see them go home -- they had been for weeks a dreadful pain in the neck, and whenever I saw two or three heads gathered together I wanted to knock them together! But already I am asking, "what about Catholic education if they do not come back?"

After a brief question period in which Father Patrick Fogarty, Executive Secretary of the English Catholic Education Association of Ontario, highlighted the differences between the American and Canadian education scenes, Mass was heard in the chapel. A buffet luncheon followed.



Tolerance is not the "key to peace in our time", Father Edward Synan, Professor of Philosophy at the Pontifical Institute and guest speaker for the afternoon session, suggested. Yet, "we must concede that tolerance of each other is indispensable. Tolerance may not heal all wounds and it solves no puzzles, but without it we lose the freedom demanded by the exacting work of renewal. Tolerance, however, is in itself irreducibly negative: we bear with each other precisely to the point that we do not actively oppose each other, to the point that we do not deny each other the right to think and the right to speak."

"What are we to tolerate?" Father Synan asked, "The mistakes men make or the men who make the mistakes? Is it possible to be sincere about anything, yet to tolerate its denial?" From the dictionary we see that "to be an object of tolerance is no compliment... It implies that a superior person recognizes his own superiority, but condescends to accept an inferior without for a moment forgetting which one superior." Clearly, this relationship can achieve only a surface peace beneath which "all the wounds of discord fester".

A glimpse at milestones of official toleration in the Church's history only proves that it fails to achieve lasting religious peace. For example, the Edict of Milan, A.D. 313, first gave freedom to the Christian Church; but this legal toleration had become in less than one hundred years "a legally structured intolerance in which all elements of the worst future developments were already present." When contemplating methods such as the inquisition, the rack or the stake, "can a Christian historian think that all this has truly forwarded the work of the Church?"

Looking into the Church's past, Father summarized it "with brutal simplicity" as having been marked by three major disasters. First, the Jewish Church of Jerusalem disappeared; second, the Christian

East separated from the Christian West; third, Western Christendom split into "Reform" and "Roman" Christianity. "Each was a division of the Church as she then existed. After each division the issue of tolerance arose and was variously solved ... in every case ... the Church suffered a serious diminution, not only in losing sons and daughters, but in her capacity to understand herself and her message." Hence, with the Reformation, the Roman Catholic Church became characterized by an "extreme institutionalization", and "a great part of Christendom had become a mosaic of subdividing Protestant Churches."

And so today "we need a rationale that will neither condemn those who are not with us as an evil to be tolerated, nor despise them as inferiors on whom to exercise our patience... Yet, fidelity to the Lord, Whose name is Truth, forbids us to be faithless to what we hold as true... Directed toward persons, tolerance is a first and necessary, but insufficient moment; exercised without delicacy, it easily becomes patronizing and irritating. Directed toward the untrue, the immoral, the irrational, tolerance becomes a guilty collusion," Father Synan continued. Thus the answer to "peace in our time", does not lie merely in "tolerating" the other, but "adopting him as a brother". Father concluded: "Then we know ourselves to be members of an immense human family in which each of us suffers the wounds of all, each one rejoices in anyone's success."

After a short open discussion period plans were discussed for future Whitsuntide Conferences. Benediction formally closed the day; afterwards some alumnae took advantage of a tour of the new College Library and Student-Faculty Centre.



Chairman of the 1971 Conference, to be held on May 15, is Helen EGAN Patterson. The speaker will be Father Arthur Gibson, on THE CHURCH -- IN THE WORLD BUT NOT OF IT.

## ***T.S.T.-the first year***

"The most dramatic new clustering development in the last year has taken place in Toronto, where three Roman Catholic, two Anglican, and two Protestant seminaries have formed the Toronto School of Theology." This statement, taken from a report called "Moving into the Future", published by the American Association of Theological Schools, may serve as an introduction to our report on the first year of the Toronto School of Theology.

In a technical sense, the activities of the Toronto School of Theology have preceded by almost a full year its legal existence. The academic year 1969-70 saw the cooperative program well under way, but the School did not achieve formal incorporation until April 30, 1970. Under the terms of this incorporation the Toronto School of Theology is incorporated for the following objects:

TO promote and support programmes of theological studies leading to Basic and Advanced Degrees in theology or religion;

TO provide facilities to encourage and assist theological schools or faculties in or near Toronto in cooperating among themselves, and with other educational institutions;

TO establish standards of admission and graduation;

TO engage the services of qualified persons as administrators or as teachers, in addition to the resources provided by the cooperating schools, and to organize and offer courses of instruction in the furtherance of such cooperative education;

TO promote and facilitate cooperative use of library resources and to provide such common facilities as shall be deemed expedient.

In relationship to the above statement it may be interesting to our readers to note

the following preamble to the by-laws of the Toronto School of Theology:

To encourage, facilitate and promote in all appropriate ways the cooperation of theological seminaries and colleges among themselves and with other educational institutions in Ontario, the Member Institutions establish a federated school for Basic and Advanced Degree programmes in theology or religion. They do so in the conviction that they thereby serve a common cause. They also hold that the theological vigour of the school so established depends on the several Christian traditions represented by the participants being strongly maintained, both for the sake of the Member Institutions' own students and of others who desire a deeper understanding of the several traditions.

It might be worth noting that the basic governmental structures within the School are the Board of Trustees and the two academic councils, one for the Basic Degree Division, and the other for the Advanced Degree Division. The Board of Trustees includes the heads of the member institutions, a faculty member from each member institution, seven students elected by their fellows and 14 trustees-at-large of whom 12 must be non-clerical. Although no announcement has yet been made concerning the identity of the trustees-at-large, we can be assured that they are a group of distinguished Canadians who will bring to the Toronto School of Theology a generous interest, and a breadth of competence and professional attainment that cannot fail to be a source of great strength as the School enters into its corporate life.

Of course what we have described above is concerned largely with the institutional structures of the School as well as its stated purposes and objectives. But how, in fact, has the School operated during the past year? In a word, amazingly well, given the fact that it was the first year.

The spirit and the fruits of genuine co-operative effort were very much in evidence during this inaugural year. One indication of this taken from among many is the significant degree of cross-registration of students in Basic Degree courses. For example, during the second semester, St. Michael's students enrolled in courses in the other colleges in the following numbers: Emmanuel, 29; Regis, 16; Trinity, 35; Wycliffe, 2. Coming to St. Michael's from the other colleges we have the following: from Emmanuel, 7; from Regis, 18; from St. Augustine's, 26; from Trinity, 22; from Wycliffe, 2. These figures, which affect St. Michael's only, are an indication of the very significant degree of participation and interchange already effected by and within the Toronto School of Theology.

In terms of the year now starting, the en-

riched possibilities of the School can be seen at one level simply by noting that the calendar for the present year contains descriptions of close to 300 courses which are available to students of the member colleges. These course offerings already represent a significant increase in breadth of coverage over those available during the year 1969-70. Those of us who have been intimately associated with this project have found the endeavour difficult but intensely rewarding and encouraging, and have universally, I believe, acquired a new vision of ecumenical understanding during the process. We hope that the entire St. Michael's community will interest itself in the Toronto School of Theology, seeing in it a new possibility of service for St. Michael's and a new dimension of the College's already rich life. E. ALLEN

#### GENERAL MEMBERSHIP MEETING

Several changes in the Constitution of the Alumni Association were passed at the General Membership Meeting held on May 6th. Henceforward the Board shall consist of not fewer than fifteen members; officers of the Association will be chosen by the Board from among themselves. There shall be a President and such other officers as the directors shall deem advisable. All directors shall retire at the end of the two-year term, but all are eligible for re-election. Membership may be extended to include undergraduates, the limits of such extension to be in the discretion of the directors.

After empowering the President, Brian Anderson, to form a Nominating Committee to prepare a slate of candidates according to the new provision for elections, the Meeting was adjourned. The second session will take place on Homecoming Weekend, on Sunday, October 25, 1970, between the Mass and the Homecoming Luncheon, in Brennan Hall. All alumni are welcome to attend. The slate of candidates to be presented to the Meeting is as follows:

Brian E. Anderson '57 \*  
 Mary Warriner Brown '51 \* (Mrs. J. P.)  
 Jane Mary Kenney '70 \*  
 J. Frank Kielty '58 \*  
 Claude J. Morrison '43  
 William P. Moher '49  
 Thomas Patrick O'Connor '32  
 Nadine Patterson '70 \*  
 Carol Trainor Schmidt '69 (Mrs. J. D.)  
 J. Brian Sheedy '60 \*  
 Walter D. Fitzgerald '63 (Chicago)  
 William J. Walsh '57 (Chicago)  
 George Delhomme '39 (New York)  
 Sharon Murphy '59 (New York)  
 Frank X. Smith '58 (New York)  
 Arlene Van Valkenburg '60 (New York)

\* member previous Board

The Constitution provides that other nominations may be made at a General Membership Meeting "if the nominations are seconded. The names of such nominees will be added to those submitted by the Nominating Committee. Every member present at the Meeting or represented by proxy shall be entitled to one vote for each director to be elected."



# FACULTY NOTES



PROFESSOR MICHAEL GOUGH, who joined the faculty of the Pontifical Institute of Mediaeval Studies last year as a Professor of Christian Archaeology, spent the summer excavating at the Alahan Monastery

in Southern Turkey. The dig was supported by the Institute, the Royal Ontario Museum and the Canada Council. At the end of the summer, Professor Gough felt that he could speak of operations as a "very considerable success". Much of this summer's work centred upon the lay settlement at the bottom of the Monastery hill. Excavation in this area produced pottery of the 5th and 6th centuries and a coin of Honorius. The monastery can now be said to have been kept going by this civilian (lay) community. Interesting features to come to light included a large store room full of jars for keeping grain and other dry goods, and a monastic water system complete with sauna. With considerable enthusiasm Professor Gough sums up the summer's work as follows: "We did a real packet of restoration work too. I firmly believe now that in Alahan we have the finest early monastery between Istambul and North Syria."



PROFESSOR ERNEST SKUBLICS, who is lecturing in the Fall Adult Education in Theology programme, is a new member of St. Michael's faculty this year. Born in Budapest, he received his education in Hungary, Italy, Germany, the Netherlands, the United States and Canada. He obtained his diploma in liturgical studies from the Trier Liturgical Institute, and his doctorate in theology from the University of Nijmegen, under the direction of Edward Schillebeeckx. He wrote his dissertation on eucharistic symbolism, con-

sidered ritually, theologically and depth-psychologically. Professor Skublics was instrumental in the formation of the Canadian Liturgical Society, of which he is Convenor. He comes to St. Michael's as an Associate Professor of Religious Studies; his work will also involve him in the Institute of Christian Thought and the Toronto School of Theology.



PROFESSOR ECKEHARD CATHOLY joins us at St. Michael's this year as a Professor in the German Department. After studies in Berlin and Freiburg, he obtained his Dr. Phil. in Göttingen, with a dissertation on

the origins in the 18th century of the German enthusiasm for the theatre. After appointments in the Universities of Göttingen and Tübingen, he was named Professor of German Philology at the Free University of Berlin. His chief fields of research have been German literature (drama) of the late Middle Ages and the 18th century. Professor Catholy has previously visited the Americas as guest professor at São Paulo University in Brazil, and at Cornell University in Ithaca, N. Y.



The views of PROFESSOR MARSHALL McLUHAN about the differences between print and television media received some recent scientific confirmation from brain wave studies conducted by Dr. Herbert E. Krugman of the General Electric Company. In a paper delivered at the Annual Convention of the American Association for Public Opinion Research, he reported of his experiment: "It appears in this case then that the mode of response to television is more or less constant, and very different from the response to print. That is, the basic electrical response of the brain is clearly to the media and not to content difference within the TV commer-



cials, or to what we in our pre-McLuhan days would ordinarily have called the commercial message... The response to print may be fairly described as active, and composed primarily of fast brain waves, while the response to television might be fairly described as passive and composed primarily of slow brain waves. Of course, these kinds of descriptive terms do seem to fit in to what any laymen could observe any day in the week, but I think few of us realized how striking and how great was the difference... Our EEG data confirms McLuhan in the sense that television is not communication as we have known it... what *shall* we say of it, a communication medium that effortlessly transmits huge quantities of information not thought about

at the time of exposure, but much of it capable of being stored for later activation?" The print viewer, who pauses and thinks about what he has seen in print, forms an opinion and is ready with a mature response. The response of the unreflecting television viewer who merely 'recognizes' the thing seen beforehand, comes out unformed and shapeless. "In short, television man, the passive media audience, is an active but clumsy participant in life, while print man, the active media audience, is a selective, less active and more mature participant in life. Never mind now which is better. McLuhan was aware of the difference while none of our mass communication theory was relevant... Now, to catch up, if we can. with Marshall McLuhan!"



YOU'RE INVITED TO

## ***Homecoming 1970***

Starting on Friday, October 23, with the

### **★ OKTOBERFEST ★**

and continuing on Saturday with the

**3RD ANNUAL BOOZER BROWN MEMORIAL FOOTBALL GAME**

plus

**VARSITY BLUES VS. WESTERN MUSTANGS**

and also the

### **GALA DINNER DANCE**

and followed on Sunday by the

### **ALUMNI MASS and LUNCHEON**

Luncheon speakers: Profs. Lawrence E. Lynch and John Meagher

A special invitation to graduates of

**1950, 1955, 1960 & 1965**

to attend your class reunions at Homecoming

**REMEMBER - - - OCTOBER 23 - 24 - 25**

see the enclosed Bulletin for full details on  
all Homecoming events.

In her account of the 4T5 Reunion, Jean Vale also reports that those sending best wishes included "Sister Wilma, csj, Head of English at St. Patrick's High School, Thunder Bay, and Sister Frederica, csj, who on completion of her doctorate in French literature this summer, has volunteered to do a two-year stint as a French teacher in the West Cameroons, Africa."

Jean concludes: "The chief topic of conversation at all the gatherings, apart from a few personal reminiscences, was what to do about the teenager who makes it clear that he rejects everything his parents stand for; the chief consolation was that we who had survived this far could probably survive this present turmoil as well; the chief hope expressed was that we would all live long enough to see said teenagers having to deal with teenagers of their own!"

Dr. Lawrence E. Lynch '36, who will be one of the speakers at the Homecoming Luncheon, needs no introduction to alumni of St. Michael's; Professor John Meagher, who joined the faculty in 1966, will not be as well known. A native of St. Louis, he took his B.A. at Notre Dame University, followed by an M.A. from Princeton, and two Ph.Ds, one from the University of London, the other from Princeton. A professor in the English Department, his specialty is Renaissance English Literature. He is also cross-appointed to the Department of Religious Studies, in which he teaches a third-year course on Christian Origins and Judaism. Some of our readers may be familiar with his writing from his many articles which have appeared in various journals such as Jubilee, The Ecumenist and Commonweal.

Sister St. John '21, was the guest of honour at a banquet in the Great Hall, Hart House, on June 3, when she was the recipient of a beautifully worded, printed and framed testimonial presented by the Department of Extension, University of Toronto, in recognition of her more than twenty years

of teaching Latin in that department. As an added honour, an award was established in Sister St. John's name, to be given annually to the student graduating from Extension who obtains the highest standing in her last five subjects.

We extend our sympathy to the families and friends of alumni who have died during the year: Dr. Geraldine ARTHUR '45 (Mrs. Max Hurley), Colin DE LA PLANTE '34, John Clark HALLIGAN '28, John T. M. HARRIS '31, John Joseph LEE '20, Ansley Joseph McNAB '25, Mary STORTZ Morgan '42 and Frederick T. WATSON, Q. C., '21, all of Toronto; Richard J. CORKERY '49 of Aurora (formerly of Peterborough) and Paul Francis GREENLEE '58, of Beaconsfield, Quebec.

During the 1970-71 academic year, Sister Blandina, csj, will be Acting Head of the Classics Department; Professor David J. Dooley will be Acting Head of the English Department and Professor Joanne (McWilliam) Dewart will be Acting Head of the Department of Religious Studies. In addition to Father James J. Sheridan and Professor Richard J. Schoeck, those on leave for the session include Fathers William H. Irwin and Gregory Baum (theology), Father Charles Leland (english) and Professor Albert Wingell (philosophy). Father Harold Gardner is our new Assistant Registrar. With the transfer of Sister Kathleen Cassin to Vancouver, Sister M. Olga resumes the office of Superior at Loretto College.

Will any alumni interested in forming touch football teams to play in a league with undergraduates please leave names with the Alumni Office.

And if you wonder why you were not called during the Varsity Fund Spring Telethon (yes we have been asked!) it could be because there are two sections to the campaign this year. The second session runs from October 13 through November 19.



